A Vexatious Question

In considering the 'numinous way of pathei-mathos' a somewhat vexatious question, which was briefly touched upon in a May 2025 interview [1], is in regard to following what one's empathy and pathei-mathos (one's conscience) suggest in relation to what some authority in a nation-State has suggested we do, or even in law has demanded we should not do, such as the edicts during a certain period of English history which forbade performance of the Catholic Mass and the publication and distribution of items in support of Catholicism.

The vexatious question: is what our empathy and/or our pathei-mathos suggest we do always by its nature a private matter, or could it sometimes be a public matter suggestive of some kind of public statement or activity? A corollary being whether all, or only some, types of public statement or activity are political.

My own answer, derived from my pathei-mathos and my understanding of what is political [2] suggests that it is a private matter, a 'letting-be' of what is presenced at a particular causal Time in the particular society in which we live because we feel or we have discovered that all such societies, as the particular governance of a particular society, will change because their very existence, their physis, is causal, as are the causal abstractions (the ideas, ideals, the -isms and the -ologies) all societies are derived from and as are the mortals who believe, or who follow, or who seek to presence such abstractions, even when before their fated dying they are changed, reformed, overthrown, by such causal mechanisms as changes in governance, civil disobedience, revolution, invasion, war and armed occupation.

My answer is only my fallible answer, and being fallible, causal, and causally presenced, possesses no authority beyond that of guiding me. It has guided me to effectively 'withdraw from society'; to not interfere in any public manner save for tellurian missives such as this in the slim hope of someone or some few, somewhere, at some causal moment, accessing them and, in the manner of an ancient hermetic ἄνοδος, [3] possibly discovering in them an intimation of The Acausal, of The-Unity, of The One-The Only (τὸ ἓν), of The Monas (μονάς), thus possibly leading, in a small corner of our planet, to the alleviation of some of the deaths, some of the destruction, some of the suffering, human and otherwise, that impersonal authority and ideas, ideals, -isms, -ologies, and perhaps all denotata, cause and have caused for millennia.

As noted in the Corpus Hermeticum:

> σοφία νοερὰ ἐν σιγῇ καὶ ἡ σπορὰ τὸ ἀληθινὸν ἀγαθόν
> noetic sapientia is in silence, with the sowing the genuinely noble [4]

David Myatt
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1. *Dialogue With An Iconoclast*, https://davidmyatt.wordpress.com/wp-content/uploads/2025/05/dialogue_with_an_iconoclast.pdf

> I.S. Does this attitude of 'letting-be' extend to personally ignoring or going against a law or laws of some nation?
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> DM: An interesting question, and it can only be a matter of personal conscience as it was for those who, for example, in the First World War, opted to be 'conscientious objectors'.

2. By 'political' I mean

> "both of the following, according to context. (i) The theory and practice of governance, with governance itself founded on two fundamental assumptions; that of some minority - a government (elected or unelected), some military authority, some oligarchy, some

ruling elite, some tyrannos, or some leader - having or assuming authority (and thus power and influence) over others, and with that authority being exercised over a specific geographic area or territory. (ii) The activities of those individuals or groups whose aim or whose intent is to obtain and exercise some authority or some control over - or to influence - a society or sections of a society by means which are organized and directed toward changing/reforming that society or sections of a society in accordance with a particular ideology."

3. The term generally implies the journey, or the quest, toward wisdom with wisdom understood as a balanced, rational, personal judgement and a particular knowledge of a paganus kind concerning livings beings, human nature, Nature, the Cosmic Order (κόσμος) and our connexion to such manifestations of the μονάς, that is, our connexion to 'Being' as Being is understood n the metaphysical sense.

As described in my commentary on v.24 of Tractate I of the Corpus Hermeticum,

> ἄνοδος
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> A transliteration, as the word has specific meanings in ancient Greek 'mystery cults' and in Hellenic 'mysticism', one of which meanings is the ascent, or progress, or journey, of the initiate/individual toward their goal, however that goal/ascent/progress /journey is described and/or understood, and/or represented (symbolically, mythologically, or otherwise). Quite often, the journey - the 'way up' - is described as the one between the living and the dead (the next life) or as one from the chthonic (the underworld) to our mortal world; which journey sometimes involves a symbolic/mythological death and then a rebirth.

David Myatt, *Corpus Hermeticum, Eight Tractates*. Translation and Commentary.
(i) Printed version: ISBN-13 978-1976452369
(ii) Gratis pdf: https://davidmyatt.wordpress.com/wp-content/uploads/2018/03/eight-tractates-v2-print.pdf

4. v.2, Tractate XIII.

As described in my commentary on that verse:

> noetic sapientia. For a variety of reasons, I have used the term noetic sapientia to denote σοφία νοερὰ.
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> i) The metaphysical terms νοῦς νοερός, νοῦς οὐσιώδης, and νοῦς ζωτικός occur in Proclus, qv. Procli Diadochi In Platonis Timaeum Commentari, Volume 5, Book 4, 245-247; Procli in Platonis Parmenidem Commentaria, II 733 and IV 887. Interestingly, Proclus associates νοερός with the three 'septenary planets' Mercury, Venus, and the Sun.
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> Here, σοφία νοερὰ may well suggest a particular hermetic principle which requires contextual interpretation.
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> ii) As noted in my commentary on Poemandres 29 - where I used the Latin sapientia in respect of σοφία - in some contexts the English word 'wisdom' does not fully reflect the meaning (and the various shades) of σοφία, especially in a metaphysical (or esoteric) context given what the English term 'wisdom' now, in common usage and otherwise, often denotes.
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> As in the Poemandres tractate sapientia (for σοφία) requires contextual - a philosophical - interpretation, as Sophia (for σοφία) does in tractate XI where it is there suggestive, as with Aion, Kronos, and Kosmos, of a personified metaphysical principle.
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> iii) In respect of νοερός, the English word 'intellectual' has too many irrelevant modern connotations, with phrases such as 'intellectual wisdom' and 'the wisdom that understands' - for σοφία νοερὰ - unhelpful regarding suggesting a relevant

philosophical meaning. Hence the use of the term 'noetic' which suggests a particular type of apprehension - a perceiveration - whereby certain knowledge and a particular understanding can be ascertained.

Thus, noetic sapientia implies that the knowledge and understanding that is noetically acquired transcends - or at least is different from - that acquired both (a) through observation of and deductions concerning phenomena and (b) through the use of denotatum whereby beings are given 'names' and assigned to abstractive categories with such naming and such categories assumed to provide knowledge and understanding of the physis of those beings. [In respect of physis, qv. the comment on φύσεως μιᾶς in section 12.]

In addition, given what follows - ἐν σιγῇ, 'in silence' - such knowledge and understanding does not require nor depend upon words whether they be spoken or written or thought. Hence, the 'source' of mortals is in, can be known and understood through, the silence of noetic sapientia.

Corpus Hermeticum, Eight Tractates. op.cit

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